

Laird, 1828-35; Rev. Enoch Thomas, 1835-36; Rev. James W. Stewart, 1837; Rev. Ferdinand Jacobs, 1837-41; Rev. Theodore William Simpson, 1841-49; Rev. James L. Vallandigham, 1850-53; Rev. Austin Carpenter Heaton, 1855-80; Rev. Henry V. Voorhees, 1881-89; Rev. W. L. Bailey, 1889; Rev. William Henry Logan, 1891-1900; Rev. R. A. Robinson, 1900-1903; Rev. Lewis R. Watson, 1905-1911. A number of those whose names appear in this list served the church as stated supply. Rev. William L. Freund has been serving the church in this capacity since the retirement of Mr. Watson. He is very popular with his people.

Just when the earliest "meeting-house" was built will, in all probability, never be known. We do know, however, that, as has already been stated, John Hampton and George McNish received permission in 1706 to preach "at the meeting-house at the head of the Monocan." This ancient structure stood, without doubt, on the site of the present building. Spence, in his "Early History of the Presbyterian Church," says: "In my researches, I find among the records of Somerset county, a deed dated in 1723, to the Rev. William Stewart, the pastor, and others, the elders, 'and their successors forever, for the use, support, maintenance and continuance of a meeting-house for the worship and service of Almighty God, according to the Presbyterian persuasion, and for no other use whatever,' for 'a part of a tract of land called Nutter's Purchase, lying on the north of the head of Monokin river, containing one-quarter of an acre.' This is the identical spot whereupon the Presbyterian church now stands at Princess Anne."

According to the Minutes of the Session in 1747 the building then standing was old enough to be seriously in need of repairs. This would indicate that it had been standing a long time.

The present venerable structure was erected in 1765, under the following interesting action of the Session taken in December of the preceding year: "The Session, finding that the meeting-house is decayed, in almost every part, and not worth repairing, and that it is too small to contain the people that often attend, do determine to build a new one of brick, 50 by 40, in the clear, 16 feet from the water table to the plate, to be covered with cypress shingles, to have a gallery at each end for negroes, with such windows, doors, pews and other matters, as shall be convenient."

In 1801, "a late break having happened from a crowded gallery," workmen were engaged to make the necessary repairs at "six and six pence per day."

The parsonage and lot, adjoining the church, were purchased in 1837; and in 1860, the present lecture room was erected.

The oldest Minutes of the Session, now extant, date from July, 1747, and these Minutes contain many interesting entries.

In 1850 the Session resolved "to establish a Sabbath school in connection with the church, and Mr. William T. G. Polk was appointed the first superintendent." He held this position for twenty-five years. When he was laid to rest the entire school, walking down the middle of the street, attended his funeral service. Mr. Wilmer O. Lankford has been the faithful superintendent since 1896.

Among those who entered the ministry from the Manokin church may be mentioned Rev. William C. Handy, Rev. Joseph L. Polk, D. D., Rev. Benjamin Jones and Rev. Louis C. Wainwright. Two of Dr. Polk's sons are now in the ministry: Rev. Samuel and Thomas M. K. Polk.

In a sermon delivered at the close of his twenty-five years of service as the pastor of the

Manokin church, Dr. A. C. Heaton paid this kindly tribute to his elders: "I wish to express my great pain in being separated from a Session of such ability, wisdom and uniform kindness and urbanity. Never, from beginning to end, has there ever been an unpleasant word uttered in the deliberations of this body."

Rev. R. A. Robinson, who was pastor of the church for three years, writes: "The more intimately I came to know the people and their history, the deeper was my interest in them and in the grand old church. In Manokin was made clear to me a criterion of what Presbyterianism as a system of Christianity can be and do. The influence of the church had molded a people into a type of strength and beauty such as one rarely sees in a new country like our own. The formation of character of a large and beneficent type, a most beautiful blend of the intellectual and spiritual, had become the experience of two centuries, and the heritage of people of a like kind today. Such loyalty, reverence and culture it were difficult to duplicate." Manokin church is ideally located among the graves of those who once worshipped within its walls.

Few churches have ever had a more loyal or devoted membership.

Long may it stand as a memorial of God's goodness to His people, and long may it continue to be a means of leading immortal souls to a saving knowledge of Him.

#### CHURCH-GOING CHILDREN.

By Rev. I S McElroy, D. D.

For several years past the attention of the church has been called at sundry times and in divers manners to the growing habit of non-attendance on the church service by the children of the Sabbath-school. Much has been said and written in setting forth the seriousness of this bad habit of our children; its causes, excuses and remedies.

It has been the theme for some of the most stirring addresses in our church courts. It frequently fills a large space in reports on the Narrative and on the Sabbath-school and Young People's societies.

No part of Dr. Lingle's splendid sermon before our last General Assembly on family religion was more thoroughly appreciated than the part that treated of the attendance of the children with their parents on public worship. This was true also of the able report presented by Dr. Young, of Philadelphia, to the meeting of the Western Section of the Alliance of the Presbyterians of the World in session last March in Columbia, S. C. Pastors of village and city churches are interested at this point and ready at least to ask questions touching any proposed method for securing larger attendance of the children at the Sabbath morning church service.

These calls have been more earnest and more effective in England than they have been in America. The gifted editor of the British Weekly succeeded a few years ago in arousing sufficient interest to launch successfully a very popular movement called "The Society of Worshipping Children." He was hopeful of large results and his hopes may have been fulfilled but everything over there has been so overshadowed by the war that little information along these lines has found its way to this side of the sea.

Last fall when he returned from his summer outing the pastor of the First Presbyterian church of Columbus, Ga., gave his first Sabbath morning service to the Sabbath-school. A few minutes before eleven o'clock the classes entered in good order and occupied the front seats until the room was half filled, the

regular congregation being crowded into the back seats. The service then proceeded with the regular order except the hymns were familiar and the sermon of eighteen minutes was for the children. The experiment was a pronounced success.

Under the inspiration of the occasion the pastor proposed to preach an eight minute sermon for the children every Sabbath morning just before the sermon for the grown folks if the children of the Junior and the Intermediate Departments would attend regularly for seven months when they would receive a small emblem as token of membership in "The Society of Church-Going Children." The proposal was accepted and the second Sabbath of June forty children stood before the pulpit and received their emblems and some good advice from their pastor. The report furnished by the secretary of the school showed that in addition to this first forty there were twenty-five others who had been irregular in their attendance. These children, with a few exceptions, remained each Sabbath until the close of the regular morning service. No complaints were heard from them that the services were tiresome or too long.

This experience seems to make it clear that our children can and will attend the church services if sufficiently encouraged to do so and especially by their parents.

If some one would work out a plan of cordial co-operation for pastor and parents and children and Sunday-school teachers to this desired end he or she will do a good work and will receive a large reward.

Columbus, Ga.

#### GOD'S TENTH.

By Rev. R. B. Willis, D. D.

It was my privilege recently to listen to a sermon, the effort of which was to prove from the Bible that one-tenth of the net product of the earth and of man's industry belongs to God and that appropriation of that one-tenth, in addition to the nine-tenths that properly belong to the producer, is theft, is stealing from God, the maker and owner of the earth and its inhabitants.

No man gives or can give that first one-tenth to God. It belongs to God as truly as the rental belongs to the owner of a house. No man who rents a house for one hundred dollars for one year and who lives in that house for one year can be said to give the owner of the house the hundred dollars that he pays as rent.

The occupant, not being the owner, simply pays over to the owner that which belongs to him. If the occupant should go away with that first one hundred dollars in his pocket, he would be a thief and not an honest man.

This is not a Christian doctrine. It does not emanate from the cross, nor does it trace its irrefutable authority to what Christ has done for the sinner who accepts his blood-purchased salvation. It is a creation doctrine and traces its authority to the fact that God has made and owns the material house, the earth, that men occupy. He has never yet given the occupant a quit claim deed and turned over his rights as owner.

To my mind the preacher proved his point, made good his contention.

No man gives nor can give that first one-tenth. He may steal it, but he cannot give it. There is a vast difference between paying and giving.

True, real, cheerful, joyful giving belongs to another realm, that of salvation. The stream of giving flows from a redeemed heart.

Montreat, N. C.